



In the name of Allah: the Compassionate, the Merciful

سورة البلد

AL-BALAD

Name

The Surah has been so named after the word *al balad* in the first verse.

Period of Revelation

Its subject matter and style resemble those of the earliest Surahs revealed at Makkah, but it contains a pointer which indicates that it was sent down in the period when the disbelievers of Makkah had resolved to oppose the Holy Prophet (upon whom be Allah's peace), and made it lawful for themselves to commit tyranny and excess against him.

Theme and Subject Matter

In this Surah a vast subject has been compressed into a few brief sentences, and it is a miracle of the Quran that a complete ideology of life which could hardly be explained in a thick volume has been abridged most effectively in brief sentences of this short Surah. Its theme is to explain the true position of man in the world and of the world in relation to man and to tell that God has shown to man both the highways of good and evil, has also provided for him the means to judge and see and follow them, and now it rests upon man's own effort and judgment whether he chooses the path of virtue and reaches felicity or adopts the path of vice and meets with doom.

First, the city of Makkah and the hardships being faced therein by the Holy Prophet (upon whom be peace) and the state of the children of Adam have been cited as a witness to the truth that this world is not a place of rest and ease for man, where he might have been born to enjoy life, but here he has been created into toil and struggle. If this theme is read with verse 39 of Surah An-Najm (*Laisa lil insani illa ma saa*: there is nothing for man but what he has striven for), it becomes plain that in this world the future of man depends on his toil and struggle, effort and striving.

After this, man's misunderstanding that he is all in all in this world and that there is no superior power to watch what he does and to call him to account, has been refuted.

Then, taking one of the many moral concepts of ignorance held by man, as an example, it has been pointed out what wrong criteria of merit and greatness he has proposed for himself in the world. The person who for ostentation and display squanders heaps of wealth, not only himself prides upon his extravagances but the people also admire him for it enthusiastically, whereas the Being Who is watching over his deeds, sees by what methods he obtained the wealth and in what ways and with what motives and intention he spent it.

Then Allah says: We have given man the means of knowledge and the faculties of thinking and understanding and opened up before him both the highways of virtue and vice: one way leads down to moral depravity, and it is an easy way pleasing for the self; the other way leads up to moral heights, which is steep like an uphill road, for scaling which man has to exercise self-restraint. It is man's weakness that he prefers slipping down into the abyss to scaling the cliff.

Then, Allah has explained what the steep road is by following which man can ascend to the heights. It is that he should give up spending for ostentation, display and pride and should spend his wealth to help the orphans and the needy, should believe in Allah and His Religion and joining the company of believers should participate in the construction of a society which should fulfill the demands of virtue and righteousness patiently and should be compassionate to the people. The end of those who follow this way is that they would become worthy of Allah's mercies. On the contrary, the end of those who follow the wrong way, is the fire of Hell from which there is no escape.

The Holy Quran

The City

Sura # 90 – 20 Verses - Makkah

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لَا أُقْسِمُ بِهَذَا الْبَلَدِ ﴿1﴾

City (Makkah)	الْبَلَدِ	By this	بِهَذَا	I swear	لَا أُقْسِمُ
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Translit	Lā 'Uqsimu Bihadhā Al-Baladi				
AhmedAli	اس شہر کی قسم ہے				
Jalandhry	ہیں اس شہر (مکہ) کی قسم				
YusufAli	I do call to witness this City—				
M.Khan	I swear by this city (Makkah);				
Pickthal	Nay, I swear by this city -				
Shakir	Nay! I swear by this city.				

وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ ﴿2﴾

In this	بِهَذَا	(are) free (from sin)	حَلٌّ	And you	وَأَنْتَ
				city	الْبَلَدِ

Translit	Wa 'Anta Ĥillun Bihadhā Al-Baladi				
AhmedAli	حالانکہ آپ اس شہر میں مقیم ہیں				
Jalandhry	اور تم اسی شہر میں تو رہتے ہو				
YusufAli	And thou art a freeman of this City—				
M.Khan	And you are free (from sin and to punish the enemies of Islām on the Day of the conquest) in this city (Makkah) ,				
Pickthal	And thou art an indweller of this city -				
Shakir	And you shall be made free from obligation in this city--				

وَوَالِدٍ وَمَا وَلَدَ ﴿3﴾

He begot	وَلَدَ	And that which	وَمَا	And by the begetter	وَوَالِدٍ
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Translit	Wa Wālidin Wa Mā Walada				
AhmedAli	اور باپ کی اور اس کی اولاد کی قسم ہے				
Jalandhry	اور باپ (یعنی آدم) اور اس کی اولاد کی قسم				
YusufAli	And (the mystic ties of) Parent and Child—				
M.Khan	And by the begetter (i.e. Adam A.S.) and that which he begot (i.e. his progeny);				
Pickthal	And the begetter and that which he begat,				
Shakir	And the begetter and whom he begot.				

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لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿4﴾

Man	الْإِنْسَانَ	We have created	خَلَقْنَا	Verily	لَقَدْ
				In	فِي

Translit	Laqad <i>Khalaqnā</i> Al-'Insāna Fī Kabadin				
AhmedAli	کہ بے شک ہم نے انسان کو مصیبت میں پیدا کیا ہے				
Jalandhry	کہ ہم نے انسان کو تکلیف (کی حالت) میں (رستے والا) بنایا ہے				
YusufAli	Verily We have created Man into toil and struggle.				
M.Khan	Verily, We have created man in toil.				
Pickthal	We verily have created man in an atmosphere:				
Shakir	Certainly We have created man to be in distress.				

أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿5﴾

Not	لَنْ	That	أَنْ	Does he think	أَيَحْسَبُ
anyone	أَحَدٌ	Him	عَلَيْهِ	Can overcome	يَقْدِرَ

Translit	'Ayahsabu 'An Lan Yaqdira `Alayhi 'Ahadun				
AhmedAli	کیا وہ خیال کرتا ہے کہ اس پر کوئی بھی ہرگز قابو نہ پاسکے گا				
Jalandhry	کیا وہ خیال رکھتا ہے کہ اس پر کوئی قابو نہ پائے گا				
YusufAli	Thinketh he, that none hath power over him?				
M.Khan	Does he think that none can overcome him?				
Pickthal	Thinketh he that none hath power over him?				
Shakir	Does he think that no one has power over him?				

يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا ﴿6﴾

Wealth	مَالًا	I have wasted	أَهْلَكْتُ	He says	يَقُولُ
				In abundance	لُبَدًا

Translit	Yaqūlu 'Ahlaktu Mālāan Lubadāan				
AhmedAli	کہتا ہے کہ میں نے مال برباد کر ڈالا				
Jalandhry	کہتا ہے کہ میں نے بہت سا مال برباد کیا				
YusufAli	He may say (boastfully): "Wealth have I squandered in abundance!"				
M.Khan	He says (boastfully): "I have wasted wealth in abundance!"				
Pickthal	And he saith: I have destroyed vast wealth:				

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Shakir	He shall say: I have wasted much wealth.
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أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ﴿٧﴾

Not	لَمْ	That	أَنْ	Does he think	أَيَحْسَبُ
		anyone	أَحَدٌ	Sees him	يَرَهُ

Translit	'Ayaḥṣabu 'An Lam Yarahu 'Aḥadun
AhmedAli	کیا وہ خیال کرتا ہے کہ اسے کسی نے بھی نہیں دیکھا
Jalandhry	کیا اسے یہ گمان ہے کہ اس کو کسی نے دیکھا نہیں
YusufAli	Thinketh he that none beholdeth him?
M.Khan	Does he think that none sees him?
Pickthal	Thinketh he that none beholdeth him?
Shakir	Does he think that no one sees him?

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴿٨﴾

For him	لَهُ	We made	نَجْعَلْ	Have not	أَلَمْ
				A pair of eyes	عَيْنَيْنِ

Translit	'Alam Naj`al Lahu `Aynayni
AhmedAli	کیا ہم نے اس کے لیے دو آنکھیں نہیں بنائیں
Jalandhry	بھلا ہم نے اس کو دو آنکھیں نہیں دیں؟
YusufAli	Have We not made for him a pair of eyes?—
M.Khan	Have We not made for him a pair of eyes?
Pickthal	Did We not assign unto him two eyes
Shakir	Have We not given him two eyes,

وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾

		And a pair of lips	وَشَفَتَيْنِ	And a tongue	وَلِسَانًا
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Translit	Wa Lisānāan Wa Shafatayni
AhmedAli	اور زبان اور دو ہونٹ
Jalandhry	اور زبان اور دو ہونٹ (نہیں دیئے)
YusufAli	And a tongue, and a pair of lips?—
M.Khan	And a tongue and a pair of lips?
Pickthal	And a tongue and two lips,

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Shakir	And a tongue and two lips,
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وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾

		The two ways	النَّجْدَيْنِ	And shown him	وَهَدَيْنَاهُ
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Translit	<i>Wa Hadaynāhu An-Najdayni</i>
AhmedAli	اور ہم نے اسے دونوں راستے دکھائے
Jalandhry	(یہ چیزیں بھی دیں) اور اس کو (خیر و شر کے) دونوں رستے بھی دکھادیے
YusufAli	And shown him the two highways?
M.Khan	And shown him the two ways (good and evil)?
Pickthal	And guide him to the parting of the mountain ways?
Shakir	And pointed out to him the two conspicuous ways?

فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿١١﴾

The steep path	الْعَقَبَةَ	He has attempted to pass on	اَقْتَحَمَ	But not	فَلَا
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Translit	<i>Falā Aqtaḥama Al-`Aqabaha</i>
AhmedAli	پس وہ (دین کی) گھاٹی میں سے نہ ہو کر نکلا
Jalandhry	مگر وہ گھاٹی پر سے ہو کر نہ گزرا
YusufAli	But he hath made no haste on the path that is steep.
M.Khan	But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success).
Pickthal	But he hath not attempted the Ascent -
Shakir	But he would not attempt the uphill road,

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾

What	مَا	Will make you know	أَدْرَاكَ	And what	وَمَا
				(is) the steep path	الْعَقَبَةُ

Translit	<i>Wa Mā 'Adrāka Mā Al-`Aqabahu</i>
AhmedAli	اور آپ کو کیا معلوم کہ وہ گھاٹی کیا ہے
Jalandhry	اور تم کیا سمجھے کہ گھاٹی کیا ہے؟
YusufAli	And what will explain to thee, the path that is steep?
M.Khan	And what will make you know the path that is steep?
Pickthal	Ah, what will convey unto thee what the Ascent is! -

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Shakir	And what will make you comprehend what the uphill road is?
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فَكَ رَقَبَةٍ ﴿١٣﴾

		A neck	رَقَبَةٍ	It is) freeing	فَكَ
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Translit	<i>Fakku Raqabahin</i>
AhmedAli	گردن کا چھوڑنا
Jalandhry	کسی (کی) گردن کا چھوڑنا
YusufAli	(It is:) freeing the bondman;
M.Khan	(It is) Freeing a neck (slave)
Pickthal	(It is) to free a slave,
Shakir	(It is) the setting free of a slave,

أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾

In	فِي	Giving food	إِطْعَامٌ	Or	أَوْ
		Of hunger	ذِي مَسْغَبَةٍ	A day	يَوْمٍ

Translit	<i>'Aw 'Iṭ`āmun Fī Yawmin <u>Dhī</u> Masghabahin</i>
AhmedAli	یا بھوک کے دن میں کھلانا
Jalandhry	یا بھوک کے دن کھانا کھلانا
YusufAli	Or the giving of food in a day of privation
M.Khan	Or giving food in a day of hunger (famine),
Pickthal	And to feed in the day of hunger.
Shakir	Or the giving of food in a day of hunger

يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾

		Near of kin	ذَا مَقْرَبَةٍ	(to) an orphan	يَتِيمًا
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Translit	<i>Yatīmāan <u>Dhā</u> Maqrabahin</i>
AhmedAli	کسی رشتہ دار یتیم کو
Jalandhry	یتیم رشتہ دار کو
YusufAli	To the orphan with claims of relationship,
M.Khan	To an orphan near of kin.
Pickthal	An orphan near of kin,
Shakir	To an orphan, having relationship,

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أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿16﴾

Cleaving to dust (out of misery)	ذَا مَتْرَبَةٍ	(to) a poor	مِسْكِينًا	Or	أَوْ
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Translit	'Aw Miskīnāan <u>Dhā</u> Matrabahin				
AhmedAli	یا کسی ناک نشین مسکین کو				
Jalandhry	یا فقیر ناکسار کو				
YusufAli	Or to the indigent (down) in the dust.				
M.Khan	Or to a Miskīn (poor) cleaving to dust (out of misery).				
Pickthal	Or some poor wretch in misery,				
Shakir	Or to the poor man lying in the dust.				

ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿17﴾

(one) of	مِنْ	He became	كَانَ	Then	ثُمَّ
And recommended one another	وَتَوَاصَوْا	Believed	آمَنُوا	Those who	الَّذِينَ
To pity	بِالْمَرْحَمَةِ	And recommended one another	وَتَوَاصَوْا	To the patience	بِالصَّبْرِ

Translit	<u>Thumma</u> Kāna Mina Al-Ladhīna 'Āmanū Wa Tawāṣaw Biṣ-Ṣabri Wa Tawāṣaw Bil-Marḥamahi				
AhmedAli	پھر وہ ان میں سے ہو جو ایمان لائے اور انہوں نے ایک دوسرے کو صبر کی وصیت کی اور رحم کرنے کی وصیت کی				
Jalandhry	پھر ان لوگوں میں بھی (داخل) ہو جو ایمان لائے اور صبر کی نصیحت اور (لوگوں پر) شفقت کرنے کی وصیت کرتے رہے				
YusufAli	Then will he be of those who believe, and enjoin patience, (constancy, and self-restraint), and enjoin deeds of kindness and compassion.				
M.Khan	Then he became one of those who believed, (in the Islamic Monotheism) and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion.				
Pickthal	And to be of those who believe and exhort one another to perseverance and exhort one another to pity.				
Shakir	Then he is of those who believe and charge one another to show patience, and charge one another to show compassion.				

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ﴿18﴾

(of) the Right Hand	الْمَيْمَنَةِ	(are) the companions	أَصْحَابُ	They	أُولَئِكَ
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Translit	'Ūlā'ika 'Aṣḥābu Al-Maymanahi				
AhmedAli	یہی لوگ دائیں والے ہیں				
Jalandhry	یہی لوگ صاحب سعادت ہیں				
YusufAli	Such are the Companions of the Right Hand.				

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M.Khan	They are those on the Right Hand (i.e. the dwellers of Paradise),
Pickthal	Their place will be on the right hand.
Shakir	These are the people of the right hand.

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾

In Our Signs / Verses	بِآيَاتِنَا	Disbelieved	كَفَرُوا	But those who	وَالَّذِينَ
(of) the Left Hand	الْمَشْأَمَةِ	(are) the companions	أَصْحَابُ	They	هُمْ

Translit	Wa Al-Ladhīna Kafarū Bi'āyātina Hum 'Aṣḥābu Al-Maṣḥ'amahi				
AhmedAli	اور جنہوں نے ہماری آیتوں سے انکار کیا وہی بائیں والے ہیں				
Jalandhry	اور جنہوں نے ہماری آیتوں کو نہ مانا وہ بد بخت ہیں				
YusufAli	But those who reject Our Signs, they are the (unhappy) companions of the Left Hand.				
M.Khan	But those who disbelieved in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell)				
Pickthal	But those who disbelieve Our revelations, their place will be on the left hand.				
Shakir	And (as for) those who disbelieve in our communications, they are the people of the left hand.				

عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ﴿٢٠﴾

(will be) shut	مُؤَصَّدَةٌ	The Fire	نَارٌ	Over them	عَلَيْهِمْ
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Translit	`Alayhim Nārun Mu'uṣṣadahun				
AhmedAli	انہیں پر پاروں طرف سے بند کی ہوئی آگ ہے				
Jalandhry	یہ لوگ آگ میں بند کر دیئے جائیں گے				
YusufAli	On them will be Fire Vaulted over (all round).				
M.Khan	The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet).				
Pickthal	Fire will be an awning over them.				
Shakir	On them is fire closed over.				